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THE GENTLEMAN's APOLOGY;

OR

A Short, but Compleat Treatiſe

AGAINST

RELIGION.

Nececeſſary for all FAMILIES.

To which are prefixed,

SOME ORIGINAL PAPERS.

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THE

PREFACE.

THE Etymology of the Word, *Preface*, ſeems to require it to be placed *before* the Book, tho' we might argue from the Practice of ſome approved Authors, that it might well nigh as commodiouſly be placed *after* it.——The uſefulneſs however of *Prefaces* to Authors, is obvious enough; eſpecially if they can be ſwelled to any tolerable bulk; and therefore for Cuſtom's ſake I ſhall ſay a word or two here. The misfortune is, I have no proper Model to direct myſelf by. The Antients ſcarce wrote any Prefaces

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at all; and the Moderns have written none that will ſtand me in any ſtead. The Trick of turning *Prefaces* into *Treatiſes*, is too groſs to be put upon the Public now. And then Authors are apt to expreſs themſelves upon theſe Occaſions in ſuch a Manner, as a Man of Underſtanding would be aſhamed of. One tells you that " he ſhould never have pre-" ſumed to have ſent his Performance into the " World, had he not been over-perſuaded by " the Advice and Importunities of his Friends;" as if a Man muſt impanel a Jury to try his own Works by, and was not himſelf as much a Judge of the Wit in his Head, as of the Coin in his Pocket.——Another very frankly confeſſes himſelf *utterly unequal to his Under-taking*, and throws himſelf upon the *Candor* and *Mercy* of the Reader: and yet it preſently appears, that the Gentleman is a thorough Maſter of his Subject, and a Perſon of conſummate Abilities, tho' he had juſt before very explicitly declared himſelf a *Fool!*—— Then comes a third, and moſt ingenuouſly *diſclaims* all *Pretenſions* to *Eloquence*, *Judgment*, and *Learning*, &c. but " humbly hopes at the " ſame Time, that his Performance will be " of ſome *Uſe* to the World!" Wonderful! that any Authors (thoſe of *Almanacks* and

Memo-

Memorandum-Books, &c. excepted) ſhould thus daringly fly in the Face of Mankind, and publickly avow ſo exploded, ſo ridiculous a Principle of Writing!——After ſome one or other of theſe Sorts, does almoſt every *Preface-monger* deliver himſelf; and therefore, I am of Opinion, it may fairly be left a Queſtion for the deciſion of ſome competent Caſuiſt.——Whether the World in general would be better amuſed and entertained with *Books without Prefaces*, or with *Prefaces without Books?*——And then another Queſtion will in Courſe occur to him, *viz.* whether *this* be a Preface or no?——Be it what it will however, I am ſo much a Friend to all reaſonable Uſages, that I muſt add here a Word or two farther.

To the READER:

WHOSE Acceptance I beg,—not of my Book,—for I cannot afford it,—but of my beſt Reſpects, with my ſincere and hearty Wiſhes, that he or ſhe may take more Pleaſure and Satisfaction in this Performance of mine, than either ever did or ſhall take from the peruſal of any writing Theological, Philoſophical

phical, Moral, Phyſical, Canonical, Apocryphal, Tragical, Comical, in Rhyme or Proſe, *Old* Style or *New*, intelligible or unintelligible, whatſoever.——And now I can with a ſafe Conſcience, and a lighter Heart, proceed a Step farther to the

INTRODUCTION;

I Mean of myſelf, not of my Book; for that wants no Recommendation.——We Authors of *no Name* occaſion much Speculation among the Sagacious; whoſe Curioſity it hath been ſo far our Cuſtom to gratify, as to leave certain Marks and Circumſtances behind us, which may ſerve them as a Clue in the Inveſtigation of our Perſons, and Characters, &c. In compliance with which Practice, I will give the Reader a Deſcription ſo *full*, and ſo *various*, that he cannot fail of diſcovering me, unleſs he be very ſhort-ſighted indeed!——Know all Men then by theſe Preſents, that I am the Son of Chriſtian Parents, and was born in *England*, in the preſent Century; I had not been born many Years, before my Father thought proper to ſend me to School, with a view, I preſume, to my Education; when I came

came to Years of *Diſcretion*, (which, by the way, was *very ſoon)* I appeared publickly in the World; my Reſidence ſince, has been ſometimes in *London*, and ſometimes in the Country; I generally make three Meals in one Day; I never go to Bed before Night, or read in a Morning by a Candle; I frequent Coffee-Houſes, Inns, and Taverns; I keep all Companies; am well acquainted with Perſons of both Sexes, and have read *the Life and Opinions of Triſtram Shandy, Gent.*—— But what is my Name, or where I dwell, whether I am Papiſt or Atheiſt, Jew or Mahometan, Church-man or Diſſenter, Clerk or Layman, &c. in ſhort, whether I am *Hittite*, *Grigaſhite*, *Amour-rite*, *Canon-ite*, *Highwight*, *Jebuſite*, or *Jeſu-ite*, if the Reader cannot diſcover in the peruſal of theſe Sheets, perhaps, he ſhall never know at all.——I will tell you a *true* Story, which, with a ſmall variation of one or two Particulars, is quite *apropos* to my Caſe.

" There was a certain haughty (*a*) Peer, of " princely deſcent, whoſe Son (*b*) married for " *Love*, into a *very* (*c*) *worthy Family*, *infinitely* " *beneath himſelf.* His Grace *juſtly*, or rather " *highly* diſpleaſed with this Match, baniſhed

" his

" his Son from his Preſence for ever. In Pro-
" ceſs of Time, the happy, tho' diſcarded,
" Couple were bleſt with a (*d*) *fine Boy*, by
" Means of whom they hoped one Day to
" bring about a Reconciliation with the angry
" Peer. As his Grace was ſome Months after
" taking the Air in his Park, he met the un-
" known Infant in the Arms of an (*e*) old Wo-
" man, his Nurſe, who was purpoſely planted
" there, and had her Inſtructions accordingly.
" His Grace, who was *naturally* fond of Chil-
" dren, could not help crying out,——*Good*
" *Woman, whoſe Child is that?*——*Pleaſe your*
" *Honour*, ſaid ſhe, *I do not know the Name*
" *of the Gentleman,—but he pays me very ho-*
" *nourably*;——*and that is enough for me.*——
" *Prithee let me ſee him*, reſumed the Duke,
" *I ſcarce ever ſaw a finer Boy in my Life.*—
" And then, taking him in his Arms, he be-
" ſtowed Kiſſes and Careſſes on him in abun-
" dance, *Prythee bring him to* —— *after Din-*
" *ner*, continued his Grace, *I muſt have another*
" *ſight of him.* Here they parted. After
" Dinner the Child was introduced, and the
" noble Peer repeated the Fondneſs of the
" Morning; when the Nurſe, laying hold of
" this favourable Criſis, as ſhe thought it, told
" him in ſo many Words, that the Infant he

" appeared

" appeared to take ſo much delight in, was
" his own Grandſon.——*Thou inſolent auda-*
" *cious Baggage*, exclaimed his Grace, *begone*
" *with thy naſty, dirty Brat, this moment, out*
" *of my Houſe; I cannot bear to ſee the Son*
" *of that Pup-y, that Fo-l, that Sc---d--l,*
" *&c. &c.*"

EXPLANATION.

(a) The haughty Duke is the Critic.

(b) His Son is your Humble Servant, the Author.

(c) The worthy Family are the Arts and Sciences.

(d) The fine Boy is the Gentleman's Apology.

(e) The Old Woman is the Bookſeller.

A

PRELIMINARY DISCOURSE

CONCERNING THE

ART *of* CRITICISM.

MANY, and judicious are the Rules which *Ariſtotle*, *Horace*, *Quintilian*, *Boſſu*, *Addiſon*, *Hurd*, and other worthy Gentlemen, have laid down to direct our Judgment of all Human Productions. And yet, with Reverence be it ſpoke, the *Art* of *Criticiſm* is ſtill one of the moſt precarious Things in Nature, nor hath attained to that Perfection we wiſh to ſee it in. And this, as I take it, is partly owing to the *abſtruſe* Nature of the deceaſed Languages, in which are many Things *hard to be underſtood*; and partly to that *obſcure* and *Philoſophical* Manner, in which the *Critics* uſually deliver their Sentiments and Obſervations. In ſhort, till this *Art* is made *eaſy* to the *meaneſt Capacity*, the World in general

neral will be utterly at a Loſs for proper *Criterions* to judge of any Performance by. The amazing Improvements and Refinements of the preſent Age, encourage us to hope, we ſhall in Time, ſee this deſirable Point effected; to contribute whereunto, as far as I am able, I propoſe ſoon to publiſh a Volume of Inſtructions for the uſe chiefly of illiterate Readers; whereby all Perſons, as well in ſome Meaſure thoſe who *cannot* read, as thoſe that *can*, may be enabled poſitively and ſafely to give their Opinions of any Author.——As a Specimen of my Talents for this Purpoſe, and, at the ſame Time, a Proof of the great Utility of the Deſign, I will lay before the Reader a ſhort *Series* of the Directions contained in the firſt Section of the firſt Chapter of the Book; any one of which almoſt will be found ſufficient to the End propoſed.

I. Before ever you to take up a new Book, acquaint yourſelf, if poſſible, with the Principles, Perſuaſions, and Opinions of the Author. If you are well aſſured of theſe, you may ſafely pronounce him a R-g-e, or a F—l, ſo far forth as you differ from him, without looking into the Performance at all. It is wonderful to think how many Writers have been *peremptorily*,

rily, and *judiciouſly declared*, and *proved* to be *Papiſts*, *Fanatics*, *Deiſts*, *Enthuſiaſts*, *Bigots*, &c. &c. &c. by this *ſhort*, *plain*, and *eaſy* Method. Or, if, for Curioſity's ſake, you look into the Book, this previous Knowledge will prevent your being *taken by Surprize*, and *drawn into* an Approbation of an Author, before you *know* whether his Performance be good for any Thing, or no.

II. Suſpend your Judgment till you learn the *Succeſs* of every Production. If it be a *Tragedy*, or a *Comedy*, of *three Acts*, or more, or a *Farce*, or a *Pantomime Entertainment*, (which is an excellent modern Invention, *Dramatical* in the ſtricteſt and primary Senſe of the Word, and peculiarly adapted to the Speculations of *Critics* that do not, or cannot, read) the Queſtion will always be,——*How many Nights did it run?* Or, if it be a *Poem*, an *Eſſay*, a *Novel*, a *Letter*, a *Hiſtory*, an *Eſtimate*, &c. &c. &c. the Queſtion only is, ——*How many Editions has it gone through?* In delivering your Opinion upon theſe Occaſions, you may, without reading the Work in Queſtion, be as peremptory and deciſive as you pleaſe. Becauſe *public Taſte*, and *popular Approbation*, are the moſt *fixed*, *determinate*, and

and *independent* Things in Nature; having never been known to vary, except in the Caſe of *Milton*, and *ſome few others*.

III. Inquire what *Intereſt* an Author hath at the Court End of the Town; and whether any Perſon, or Perſons, of Quality are *engaged* in *Honour* to countenance and ſupport him. This has a ſurprizing Effect towards *making* a *Genius*.

IV. Always dip into the *middle* of a Volume, and thereby you will effectually diſcover the Writer's want of *Perſpicuity*, *Method*, and *Connection*; and give your Judgment agreeably. If you read a Book through, it is ten to one but you err in your Judgment.

V. If you *cannot* readily comprehend the *Deſign* or *Meaning* of a Writer, you may venture at once to pronounce him *intricate*, and *unintelligible*; but if you *can*, you may, in moſt Inſtances, *obſerve*, that he has ſaid nothing but what *has been*, or however *might have been* ſaid *before*.

VI. If the Town divides upon the Merit of a Performance, you may abide by the determination of the Majority of the *Coffee-Houſes*, &c. &c.

VII. Conſult

VII. Conſult *all* the *Reviewers* every Month; who without farther Trouble, will ſupply you with Remarks and Obſervations upon every literary Production, ſo *clear*, *full*, *candid*, *accurate*, *judicious*, *elegant*, *polite*, *ingenious*, and *deciſive*; that you will find, to your Comfort, the Neceſſity of your *own* reading ſuperſeded, and heartily wiſh to ſee every other Piece of *Criticiſm*, as well antient as modern, burnt by the Hands of the common Hangman.

I flatter myſelf, theſe few Rules will be of ſome Uſe, both to the intelligent and unintelligent Reader, till I can furniſh them with more copious and elaborate Inſtructions. And whatever the World, in the mean Time, may think of myſelf, as a Writer, I can ſit down contented with the Reputation I ſhall aſſuredly gain, of endeavouring to check the Pride, and overthrow the groundleſs Pretenſions of unreaſonable Men, who, upon the *mere Strength* of *Parts*, or through *Prejudice* of *Education*, would obtrude themſelves upon preſent and future Generations, as Perſons of Wit and Underſtanding.

VERSES

VERSES to the AUTHOR OF THE GENTLEMAN's APOLOGY.

By a *Strange* Hand.

BLOW, blow thy Trumpet Fame; ſtretch, ſtretch thy Lungs;
Tell with thine hundred Mouths ten Hundred *Tales*,
And with thy Thouſand Eyes ſtare Envy thro'!
Freemen of Proſe, and Slaves of Verſe, give Place;
And ye *Reviewers* grim, that dip in *gall*
Your *Quills* of *fretful Porcupine*, avaunt!
For lo! an Author riſes from the Preſs,
Alike above all Cenſure, and all Praiſe.
In ſhort, and in a Word, and to be brief,
Tho' Writers paſt, and preſent, and to come,
Long, *true*, and *cheap*, as *Oſb-rn-'s* of *Gr-ys-Inn*,
As many as would make ten Catalogues,
Their Labours ſhould unite, and club for Fame,
Yet, out upon them all, how mean they look!
How low, how ſneaking when our Author's by!
Like Inſects crawling by a Giant's Side
They droop, they die; their Glories ſhine no more
Than unſnuft Farthing Candles by the Sun!
O if * * * * *

The following four Hundred and fifty Lines are ſo *exceſſively* panegyrical, that the Reader would

would have entertained a very indifferent Opinion of my *Modeſty*, had I *ſuffered* them to be inſerted here.

ADVERTISEMENTS.

IF any Gentleman, or Gentlewoman, has a juſt Claim or Demand upon any Sentence, Sentiment, Remark, or Obſervation, &c. contained, or to be contained, in theſe Sheets, let the ſaid him or her, put in the ſame before the next Edition of this Book, and it ſhall be returned with Thanks.

To be Lett, at *O Sapientia* next,

A Good, well-built, and convenient Manſion, ſituate in the Manor of Old Fame: *now in the Occupation of* Dr. St-rn-. *The Premiſſes are in extreme good repair, having been always well tenanted. Held by a Leaſe* certain for three Years only, *under the* Dean and Chapter of *Parnaſſus.*——For farther Particulars inquire of the Author, or of all the Bookſellers in Town and Country.

THE

THE

GENTLEMAN'S APOLOGY, &c.

IT hath ever been too much the Cuſtom of the World to condemn both Men and Books, without hearing what they have to ſay for themſelves.——If Mr. * * * did ſo, or ſo, he did it queſtionleſs with ſome pitiful View, or from a vile, iniquitous Motive: Or if a nice Ear happens to take Offence at a Title Page, 'tis odds but the Book be utterly neglected, or burnt, without being peruſed, or brought to ſome *ſhameful End.*——I mention this as well upon my own Account, as that of other Authors, who are in the ſame Situation with myſelf. Not long ſince a Tract was

advertiſed entitled, *The Miſchiefs and Inconveniencies of Religion*, &c. or to that Effect, addreſſed to his *Grace* the *Archbiſhop* of *Canterbury*; which Tract (if it has been publiſhed) hath, perhaps met with ſome of the *foul* Treatment ſpecified above. And yet who knows but the Author might be a *well-meaning*, tho' an *artful* Man, who had a very *fair Deſign* under this *black Cover!*——This Gentleman's Caſe and mine, are for what I know to the contrary, pretty ſimilar. Many Thouſands of Chriſtians at firſt ſight of the *Title* to the preſent Work, conceived, I doubt not, a ſtrong *Prejudice* againſt it; and looked upon me as declaring War againſt the Religion of my Country, and taking up my Pen in Favour of Atheiſm and Infidelity. But far be ſuch a Thought from me! I have no Manner of Objection to Religion as a *ſpeculative* Syſtem, and (to borrow an excellent Diſtinction from the Schools) am not going to write againſt *nominal*, but againſt *real* Chriſtianity *only*. In Truth, it is a Matter of utter Indifference to me, how numerous, or how wonderful the Articles of the Chriſtian Creed are, provided ſome *few* among us would not affect to draw ſuch *Practical* Conſequences from them, as *good Senſe*, and *ſound Reaſoning* cannot poſſibly admit. No Man can have a greater Reverence and Affection than myſelf for our whole Eccleſiaſtical Eſtabliſhment, under proper Limitations. I was ever moſt ſtrenuouſly againſt the

the *Jew Bill*, as, in its Conſequences, dangerous to this Eſtabliſhment: I hold a *Mahometan* and a *Heathen* in equal Contempt; and am inclined to think every *profeſſed Infidel* in the three Kingdoms, an arrant R-ſc-l. After theſe explicit Declarations of Attachment, to the Conſtitution of our Church, I hope the *Right Reverend*, and *Reverend*, the Clergy, will do me the Juſtice to believe that I am no Enemy to *them:* ſo far am I from it indeed, that I always held the *Rights*, *Privileges*, and *Emoluments* of the Church to be ſacred, and unalienable. Preferments recommend Men to public Notice and Eſteem, and ample Pluralities will render a Character reſpectable. I am aware indeed the *main* Oppoſition I ſhall receive from this Quarter, will come from the *inferior* Clergy; who, through long *Cuſtom*, and the mere *Practice* of *Preaching* upon certain obſolete Subjects, and Doctrines long exploded by the *genteel* World, may have contracted *Prejudices* that will not permit them to give me an impartial hearing. I hope however, in the Courſe of theſe Papers, to make theſe Gentlemen ſenſible that their preſent general Method of Preaching, is abſolutely vain, and that they would find their Account in applying their Time and Abilities, to Points more *intereſting* and *entertaining*, than what they uſually diſcuſs; thoſe eſpecially whoſe Maintenance in a great Meaſure depends upon Subſcriptions, and voluntary Contributions, in

and

and near the *polite Metropolis.*——I ſpeak this as a Well-wiſher to the Clergy of the very loweſt Denomination; and deſire again to repeat my Declarations of Reverence and Affection for the whole Body Sacerdotal. In ſhort, I reſpect the ſacred *Cloth*, and the Friends of the *Cloth:* I revere the Memory of Queen *Anne*, whoſe *Bounty* I have ever conſidered as a Piece of Munificence, that did peculiar Honour to her Reign; and I think that pious and noble *Charity*, has been equalled in Excellence by nothing ſince,——except it be the *Integrity*, *Zeal*, and *Punctuality*, of thoſe worthy Perſonages who have the preſent Conduct and Direction of it.

Having ſaid thus much, in order to undeceive the Chriſtian Reader, who will find me an Advocate *for true* Religion, and not *againſt* it, and to remove the *Prejudices* and Apprehenſions which the Singularity of my Title Page may have raiſed, I ſhall proceed humbly to lay before the Public, a ſhort Plan of *Religious Improvements*, upon the Principles of *nominal* Chriſtianity, (leaving the ſame to be enlarged by ſome more eminent Hand) and then briefly, but effectually, overthrow the Force of the *only* Objection, which the *Realiſts* can with the *leaſt Colour* of Propriety, make againſt it.

I need not acquaint the Reader, that the great Principles of *nominal* Chriſtianity, with their ſeveral Subordinations and Dependencies,

may

may be ranged under the two general Heads of *Conveniency*, and *Elegance*; which are, or ought to be, the perpetual Meaſures and Standards, as well of *Spiritual* as of *Temporal* Life.——Let no captious Reader take Offence. I ſay, *Spiritual*, purely for *Diſtinction*'s ſake, and not in that whimſical Senſe of the Word which *Enthuſiaſtic* Churchmen, and others, ridiculouſly put upon it.——To theſe capital Principles every Thing almoſt in Religion is to be referred.——Now Religion may be conſidered in a two-fold Light; either in reſpect of the outward Oeconomy, or external *Apparatus* of public Worſhip, &c. or with regard to that Worſhip itſelf, and alſo *Doctrines*, *Articles*, and Points of Theological *Speculation*; the firſt comprehending the *Form*, the latter, the *Subſtance* of Religion.——Let us ſee then how far both theſe are improveable upon the great Principles in Queſtion.

To begin with the firſt.——I have ever had Charity enough to believe that our Churches would be much more frequented by *good Company*, as well as *good Sort of People*, were they rendered more *elegant* and *commodious* for their reception. And for this Reaſon, I much wiſh to ſee Churches put, as far as may be, upon the ſame *uſeful* and *reſpectable* Footing with *other public Places*. For nothing, I apprehend, has contributed more to the Decay of Religion, ſo much complained of lately among us, than the groſs want of *Taſte* and

Con-

Contrivance, both in the Structure, and the *Furniture* of our beſt Sanctuaries. It is almoſt impoſſible for a Lady in *full Dreſs*, i. e. *without half her Cloaths*, to walk through an Iſle of one of our *Gothic* Cathedrals without *taking Cold*; or indeed to ſit for an Hour or more together, in the Winter, at leaſt, in the beſt Pew in *England*. Whereas were our Places of public Worſhip conſtructed upon a more *modern* and *convenient* Plan, as that of the *Long Room* at *Bath*, the *Theatre-Royal*, or *Ranelagh-Houſe*, (with Chimneys at proper Diſtances, to be uſed occaſionally) there is no Doubt to be made, but they would be reſorted to by Perſons of the *beſt Quality* and *Faſhion* in the Kingdom. In this Caſe we might hope to ſee not only the daily and ordinary Services of Religion more conſtantly and duly attended, but likewiſe a more *public* Regard ſhewn to its occaſional Rites, Ordinances, and Inſtitutions; inaſmuch as *young Gentlemen* and *Ladies* might be *ſafely chriſtened*, or *married*, before the Congregation; and *Gentlewomen* might as *commodiouſly* and *properly* be *churched* in *Church* as at *Home*. Agreeably to ſome ſuch Plan of Conſtruction, every Eccleſiaſtical Edifice, at *St. James's* End of the Town at leaſt, might be decorated with *Venetian Windows*, *Pilaſters*, *Stucco Work*, *Hangings* of all Kinds, *Glaſſes*, *Luſtres*, &c. &c. at the *Diſcretion* of the *Ordinary*.——But I muſt obſerve here, by the [illegible] Monuments and Tombs, which at preſent,

preſent, make ſo conſiderable a Part of Church-Ornaments, ought to be deemed hereafter as abſolute Nuſances. And that for theſe two plain Reaſons.

1. Becauſe the unavoidable Difference and diſproportion among them in point of Magnitude, Faſhion, and Workmanſhip, according to the reſpective *Virtues* or *Eſtates* of the deceaſed, would be utterly deſtructive of that *Uniformity*, which is ſo deſirable in all Things appertaining to Religion.

2. Becauſe every ſuch Monument, would be a kind of *Indignity* offered to every *fine Gentleman and Lady*, and indeed to *all* the *unthinking* Part of the Congregation, who could not but be offended with theſe unſeaſonable *Memento*'s of Mortality.——And therefore I ſhould be glad to ſee an ample, and handſome Edifice built, or an Addition of half a Score of Iſles made to *Weſtminſter-Abbey*, to be ſet apart wholly and ſolely for the Interment of Perſons of the *firſt Rank* and *Diſtinction*; and at the ſame Time a ſuitable Allotment of Grounds might be made at convenient Places, and at proper Diſtances from Churches, for the Sepulture of the *Commonalty* of this Land.

But to return.——Our Churches would admit of every kind of *modern Ornament*, and *genteel Furniture*, Pictures, Buſts, Statues, &c. &c. excepted. Theſe, I am very ſenſible, might be of dangerous Conſequence to the *Proteſtant*

Proteſtant Eſtabliſhment, and in Time bring us back to *Popery*; which, as has often moſt *piouſly* been remarked, is *infinitely worſe* than *no Religion at all.*——I aver this the more ſtrongly, to prevent any the leaſt Suſpicion of my having an Intention to introduce the Roman Superſtition, under theſe expedient, and indeed neceſſary Innovations. And I muſt farther add, that I have theſe Innovations, or rather Improvements, the more at Heart, as I have been pretty credibly informed, a very numerous Claſs of Diſſenters have formed a Deſign of changing the Name of *Meeting-Houſe*, into that of *The Lord's Day's Aſſembly-Room.* And, what is moſt provoking, in this, as in moſt other Caſes, they perverſely cite the Authority of Scripture to warrant, the Alteration. I am told, they ſay very *gravely*, St. *Paul* exhorts us,——*not to forſake the* aſſembling *of ourſelves together, as the Manner of ſome is.*——It is needleſs to hint to the ſagacious Reader, the plain End and Aim of this moſt artful Change; which will, it is much to be feared, as Matters now ſtand, if it takes Effect, do much more Miſchief to the Church of *England*, than all the Arguments of Mr. *Baxter* and Mr. *Calamy* put together.——However, as nothing is ſo likely to defeat this (I muſt call it) ungenerous Deſign, and prevent the Injury intended by it, as the *Regulations*, &c. I am now recommending, I humbly hope they will be thought worth the Attention

tention of the Legiſlature.——If our Churches can once be rendered ſo *commodious* and *elegant*, as to anſwer almoſt every *End* of a *Public Place*, to all Intents and Purpoſes whatever, we are not, I preſume, ſo much attached to mere Names, as to deſert our Profeſſion, purely for Deſertion's Sake. And, in Fact, it will, I conceive, be next to impoſſible to give a Reaſon why, upon the Plan to be propoſed, *Converſation* may not be *exchanged*, *Bargains ſtruck*, *Scandal vented*, *Love made*, and *admitted* or *repulſed*, *Engagements entered into*, and *Aſſignations fixed*, as *firmly* and *effectually* at *Church*, as at the *Theatre-Royal* in *Drury-Lane*; and that not only in the Intervals of Divine Service, but likewiſe during it.——For the more effectual Proſecution of which Purpoſe, it would be extremely commodious, and perfectly conſiſtent with the Deſign and Duty of the Place, as well as greatly for the Eaſe and Refreſhment of the officiating Miniſter, to intermix Divine Service with frequent *Voluntaries* upon the Organ, or other Muſical Inſtrument or Inſtruments, at which Interſtices, Fruit, Tea, Coffee, or any *innocent* Liquor, might with the utmoſt *Decency* be introduced.

It muſt here indeed be confeſſed, that with all theſe Advantages, our moſt *polite* Churches, like other *Public Places*, would be more or leſs liable to the Inconveniencies ariſing from the Intruſion and Impertinence of *bad Com-*

pany. It is impoſſible, abſolutely, to appropriate Places of Univerſal Reſort to *People of Faſhion*: But theſe Inconveniencies will in a great Meaſure be remedied, by keeping *High* and *Low* ſeparate, in ſome more effectual Manner than has hitherto been done; and by erecting Galleries for the uſe of Servants, &c. &c. according to the *Mode* of the *Theatres*, or *Vaux-Hall*, &c. near the *Doors*, or in ſome *remote* Part of the Church.

From the Church, the Tranſition to the Church-Yard, is not only natural but unavoidable; and here too, we ſhall find abundant Room for ſuitable *Improvements*. Inſtead of Walls, Rails, &c. &c. &c. the uſual Boundaries of theſe Eccleſiaſtical Appendages, *Ha-Hās*, or *Haugh-Haughs*, or *Hough-Houghs* (for the Word admits of *various Readings*) might be ſunk in ſuch a Manner, as to anſwer the Purpoſes of *Religion* and *Taſte* at the ſame Time. And inſtead of Tomb-Stones, (which have already been obſerved to be very *improper* Ornaments in or near a Church) a *Pavilion*, an *Octagon*, or an *Obeliſk*, &c. might be erected upon any natural or artificial Eminence, which would have a much *prettier* Effect. I need not obſerve here, that *Chineſe Gates*, *ſhady Avenues*, *Beds of Flowers and Shrubs*, *Caſcades*, &c. &c. would all be proper Decorations, as far as the Quantity of Ground, or Nature of the Situation would admit.——In Conſequence of ſuch Improvements

ments as theſe, I think, the *vulgar* Name of *Church Yard* ſhould by all Means be dropped, and that of *Church-Garden* ſubſtituted in its Place.

Thus much for *Churches* and *Church-Gardens*; and as for our Religious *Ceremonies*, *Cuſtoms*, *Habits*, &c. and all Things whatſoever, relative to the *external Form* and *Apparatus* of Public Worſhip, they are without Doubt fit to be retained, as Matters of *Indifference* at leaſt, with reſpect to the great Principles of *Conveniency and Elegance*; and indeed till the Diſſenters can make it appear, that they perform their Religious Duties in a *more decent*, *polite*, and *Gentleman-like* Manner, or that any of our *Rites*, &c. are notoriouſly deficient under theſe Articles, I can ſee no Reaſon why any of them ſhould fall a Sacrifice to their Perverſeneſs and Caprice.

It appears then, I preſume, that Religion is ſo far capable of very material *Reformation*; and, if we make a nearer Inquiry into Things, we ſhall find that the above-mentioned Principles, will concern to an equal Degree, the very *Subſtance* of Chriſtianity; the *Public Worſhip itſelf*, together with the *Articles*, and *Theological Doctrines* of the Church. And accordingly I ſhall not deſpair giving equal Satisfaction to all *Gentlemen* and *Ladies*, under the ſecond and laſt Branch of the preſent *free* and *candid Diſquiſition*.

Now in the firſt Place, I very readily ſubſcribe to every Thing that has been ſaid, by Way of *Encomium* upon the *Liturgy* of the *Church* of *England*. As there is a Neceſſity, founded on many plain Reaſons, for preſerving and maintaing a *proper* and *decent Appearance* of *Religion* in every *Chriſtian* Country, I am of clear Opinion, the ſeveral *Offices* of our common *Church Service*, are exceedingly well calculated for that Purpoſe. However, as all our *Prayers* are, in point of *Compoſition*, pretty near *equally good*, or, at leaſt, are of *equal Importance* and *Significancy*, according to the Principles of that *nominal* Syſtem, we are here defending, I would have every Miniſter veſted with a *diſcretionary Power* of omitting *any* Part of the *Service*, as Occaſions and Exigencies may warrant him, and *Conveniency* really require. For Inſtance, in the ſhort Days, a due Allowance of Time ought to be made for *diſtant Viſits*, *Engagements*, and *Card-Playings*, &c. *after Divine Service*. In ſuch Caſe, the *Confeſſion*, the *Collect* for *Grace*, or a *Penitential Pſalm*, &c. &c. &c. may be *politely* omitted. Then again,——As to the *Leſſons*,——altho' the preſent Appointment of them may, upon the whole, be *pious* and *judicious enough*, yet I cannot but be of Opinion, that ſome Portions both of *Canonical* and *Apocryphal* Scripture, are more happily adapted than others, to the preſent *Age* and *Taſte*; and conſequently would be the moſt *proper Leſ-*

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ſons for *Entertainment* and *Edification*. And therefore the oftener theſe were read, the better. Such, for Example, are, the *Hiſtory of Suſannah and the two Elders*.——The *Song of Solomon*.——*The Loves of David and Bath-ſheba*.——*The Story of Samſon and Delilah*, &c. &c. which laſt, by the Way, might with particular Propriety be read, when the Female Part of a Congregation conſiſts chiefly of *married* Ladies.——Theſe Portions, if *literally* underſtood, as, no doubt, they ought to be, and regarded as Narratives of certain Acts of *Gallantry*, excluſive of all other Conſiderations, are for the moſt Part very *elegant*, and *amuſing*.——The *Song* of *Solomon* is indeed a maſterly Piece of *Poetry*.——But I content myſelf with humbly hinting theſe Things, which after all, muſt be left to the *Judgment* and *Piety* of the officiating Miniſter.

Farther,——as *Muſic* conſtitutes ſo *delightful*, ſo *delicate*, ſo *polite*, ſo *neceſſary* a Part of the *Sacred Service*, I would beg leave to ſuggeſt ſome *Improvements* likewiſe under this Article.——*Cathedral* and *Collegiate Churches* and *Chapels*, have in this reſpect, a very conſiderable Advantage over inferior and private *Churches*.——A *fine* Anthem, *well ſung*, is a moſt *agreeable Entertainment*.——However, as every Pariſh in or about Town at leaſt, might eaſily ſupport the Charge of a *Harpſichord*, or a *Spinnet*, and a *ſingle Voice*, I am apt to imagine, if the *Pſalms* of *Strenhold* and *Hop-*

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kins were entirely laid aſide, (of which, admitting the *Tunes* to be *tolerable*, the *Words* are exceſſively *bad*,) and the *Songs* of *the Year*, or others, introduced at proper Pauſes and Intervals, we ſhould ſoon ſee the happy Effects of the *Regulation*.——*Good Chriſtian* Reader, do not miſtake me.——I am by no Means for introducing *ungodly Songs* and *Ballads*, or *obſcene* and *indelicate* Sonnets into Divine Service.——The Laws of *Decency* as well as Religion forbid that.———I mean only ſuch Songs, &c. as are written upon *ſerious*, *moral*, and *religious* Subjects; as *Love*, *Friendſhip*, *Honour*, &c. &c. &c. and therefore I would not have the Choice of theſe Songs left to the Diſcretion of the *Clerk*, or the *Singer*, (which is abſurdly the Caſe with the *Pſalms*,) but they ſhould be firſt inſpected and approved by the *Ordinary* of the Place, and by him *ſet forth*, *and allowed to be ſung in Churches*.—— There have been ſome Periodical Collections of *Songs*, &c. ſet to Muſic, and lately publiſhed, by ſeveral eminent Maſters, which will afford a conſtant *Fund* for this Purpoſe. ——In ſhort, with a very few *Regulations*, and a Reſerve of ſuch *diſcretionary Powers* as I have mentioned, every Office of our *Church* may ſafely ſtand in its preſent Form; and as to Things pertaining to *Doctrine* or *Speculation*, which are contained in the *Articles* and *Homilies*, they are ſo little attended to or regarded ſo univerſally conſidered as ſo many

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dead Letters, that, tho' at firſt I had propoſed to ſay ſomething upon the Subject, I am well perſuaded the retaining of them in the *Church*, can be attended with no Prejudice to the *nominal* Syſtem.——But then *Sermons*, which are the *current Divinity* of the *Times*, and are ſuppoſed to have a *Practical* Tendency, and are addreſſed to the *Paſſions* with a View to Perſuaſion, or Dehortation; *Sermons*, I ſay, are Things of *ſome Conſequence*, and have an immediate Reference to Life, *Manners*, and *Converſation*.——It will therefore be neceſſary to beſtow a few Words upon this Topic.

The preſent Method of Preaching upon *old* and *unfaſhionable* Subjects, that were well enough adapted to the former Days of *Ignorance* and *Superſtition*, I have already obſerved to be *uſeleſs*, *trifling*, and *vain:* which will more irrefragably appear when we come to canvaſs the *only poſſible* Objection to the Plan before us.——In the mean Time, I muſt obſerve, that how much ſoever I may ſeem at firſt Sight, to limit and circumſcribe the Preacher's Province, by *cutting off* all the *old Heads* of Pulpit Eloquence at once, I have yet left him enough to do, and much more than he can poſſibly do to the Satisfaction of his Audience, or indeed his own Conſcience, (if he has any) without the Advantages of *good-breeding*, and a *liberal* Education. For let the Reader only conſider, into how many Branches, Diviſions, and Sub-diviſions, the Syſtem

Syſtem of *Elegance*, *Politeneſs*, &c. extends, according to the numberleſs ſuppoſable Circumſtances of Age, Sex, Condition, Time, Place, &c. &c.——Was I to inſiſt only upon the ſingle Article of *Gallantry* or *Love*.——How complicated are the ſeveral *Duties* of *Adoration*, *Humiliation*, *Mortification*, *Meditation*, &c. which a Preacher of *fine Talents* might have occaſion to illuſtrate and enlarge upon!——*Public* and *Private Devotions* to *Ladies*, tho' of *equal* Neceſſity, are yet to be performed in a very *different* Manner; and thoſe *Affections* which are extremely proper for the *Chamber*, or the *Drawing-Room*, would be very unfit for the *Play-Houſe* or the *Church*. To aſcertain theſe Differences, and deſcant upon the reſpective Natures of theſe *Duties*, will require a very *able Teacher*.——Then again, to ſet in a ſtriking Light, and under proper *Figures*, and Colours, the *heavenly* Raptures of *bleſt Lovers*, and the *Torments* of the *deſpairing*, muſt be the Work of a *feeling* Heart, and a maſterly Hand.——In ſhort, numerous and various are the Obligations of *civil* Life, and well worthy to be inculcated both from the Pulpit, and the Preſs.——What a Fund of Exhortation and Inſtruction will the Subject of *Dreſs* afford!——The Importance of *good Habits* to Society, is univerſally confeſſed.———*Dancing*, again, in its ſeveral Branches, comprehends no inconſiderable Part of *practical* Theology, and is of *infinite* Conſequence

ſequence to *younger* Chriſtians; inaſmuch as it ſettles their Religious Principles upon a proper *Footing*, and diſpoſeth them to take *right Steps in the Days of their Youth.*——Not to enlarge here upon the great Wiſdom and Diſcretion, requiſite for the due Preſcription of the *Forms*, and *Ceremonies* ſuitable to all imaginable Exigencies and Occaſions; and for the Aſſortment of *proper* Salutations, Compliments, *Ejaculations*, and *ſhort Sentences*, to be uſed at *coming into*, *or going out of a Room*; or upon meeting a *Gentleman* or a *Lady* in the Park, at the Opera, or a Rout, &c. or at Meals, at Tea-Table, at Cards, &c. &c. &c.

Such then are the Improvements which Religion, as it is now *happily* profeſſed among us, is demonſtrably capable of; and every impartial Reader cannot but be ſenſible of the Propriety, Uſefulneſs, and Conveniency of them.——But alas, ſuch is the Perverſeneſs of Human Nature, that let a Syſtem be ever ſo *reaſonable*, *expedient*, or *comfortable*, ſome Body or other will ſtill be *cavilling* againſt it. Accordingly, I have already hinted, that *poſſibly* an Objection may be ſtarted by the Advocates of *real Chriſtianity*, even againſt not only the preſent Plan of Regulations, &c. but alſo the great *nominal* Syſtem itſelf.——Now I *cannot conceive what* this Objection ſhould be, except it be the following,——that there will be a *Future State*, wherein we ſhall be ſtrictly accountable for our Actions in the *preſent*;——

that all the Services and Offices of the *Church* ſuppoſe this;——and that a great many Paſſages in the *Bible* very expreſsly declare it. If this be the Caſe, conſequently (ſays the *Realiſt*) the whole *nominal* Syſtem, and every Thing here advanced, muſt fall to the Ground as *infinitely dangerous* and *abſurd*.

O Curas hominum!——Riſum teneatis amici?

However, for *intire Satisfaction*'s Sake, we will conſider the Force of this *far-fetched* Objection.——In the firſt Place then, theſe *over-cautious* Objectors have forgot ſurely, that the greateſt Part of our *Church Service* is taken from the *Roman Miſſal*; and therefore that ſuch Paſſages as have an Aſpect to a *future State*, are not *now* to be underſtood in the *ſtrict*, *literal* Senſe, but ſhould be numbered among the many *unmeaning* and *innocent Relicks of Popery*, which are obſervable among us.——In the next Place, though the *Bible* be, upon the whole, a *very good* Book, and has run through *ſeveral Editions*, and was *originally* indeed *publiſhed by Authority*, yet we are not to take every Syllable of it for *Goſpel*; according to the common Saying. There are, no doubt, Numbers of *diverting Stories*, and *entertaining* and *inſtructive* Narratives in it, which will *bear reading*, as well as our *modern Romances*, &c. and *Hiſtories* of the *firſt Reputation*; even *Clariſſa* not excepted; but ſtill we are not to believe every Paſſage and Paragraph

graph in it, in Contradiction to the *common Senſe* and *concurrent Judgment* of almoſt all Mankind. If the *Conſent* of *Nations* is ever urged as an unanſwerable Argument to prove the Fundamental Article of all Religion whatſoever, why ſhould not the *ſame Argument* be allowed the *ſame Weight* in the Caſe before us? And if the *ſtrange Notions*, and *wild Conceits* of a *few rude*, *ignorant*, and *unmannerly Brutes*, (as they may well be called) have never been thought to invalidate the Force of this Argument, with reſpect to the former Point, why ſhould they do ſo, with reſpect to the latter?——Now that the *Conſent* of all *polite*, and *civiliz'd Nations*, or rather that the *Conſent* of the *civilized* and *polite* Part of every Chriſtian Nation, of all thoſe, I mean, who *are*, or even would be *thought* to be, acquainted with the Rules of *proper Behaviour*, and *Conduct* in the ſeveral Situations of Human Life, may be inſiſted upon as an Argument in behalf of *nominal* Chriſtianity, will not be diſputed by thoſe who will grant, that the *Opinions* and *Sentiments* of Men are beſt known, by the *conſtant* and *uniform* Tenor of their *Practices*, and *Proceedings*.——I ſhall not pay ſo *ill* a *Compliment* to my *Country*, as to look *abroad* for Illuſtrations of a Matter ſo abundantly demonſtrable at *home*.——If we inſpect a little into the *Principles* and *Conduct* of *Gentlemen* and *Ladies*, and Men of all Profeſſions, Ranks, and

Degrees among us, we ſhall obſerve them to be utterly inconſiſtent with the *very Notion* of a *Future State*; at leaſt ſuch a State as the *Realiſt* ſuppoſes. For the Article of our *Chriſtian Faith* upon the preſent Head is this,——that either there will be *no Future State at all*; or that it will be a State in which we ſhall have the ſame Appetites and Affections we have at preſent, with the ſame, or greater Opportunities of indulging them: either of which Tenets, is utterly ſubverſive of the *Hypotheſis* of our Antagoniſts.——Whether ſuch be not the almoſt Univerſal Belief, I appeal to *Fact*.——Do People of *Buſineſs*, or *Gentlemen and Ladies of Pleaſure*, entertain the *leaſt Idea* of *another Life after this?*——Are Fortunes improved, or perhaps *made* out of *nothing*, upon the *Chimerical* Principles of the *Realiſt?*——Is it not a *Shame* for Perſons of *Faſhion* and *Diſtinction*, upon the preſent Footing of Things, to be *ſeen* in a *Church*, above *once* in a *Week* at *fartheſt*, from one End of the Year to the other?——Is one Act of *Piety*, or the leaſt *Religious Exerciſe*, according to the *Realiſt*'s Notions of thoſe Terms, requiſite to the *due*, *decent*, and *regular* Diſcharge of *Chriſtian Duty before it*, or *after* a *Play*, an *Opera*, a *Route*, a *Ball*, a *Game at Cards or Dice*, a *Maſquerade*, &c.——Is not the Art of *intriguing* and *Gallantry happily* brought to ſuch *Perfection*, that no Man can well be at a Loſs to know in what *true Felicity* conſiſts? And

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is it not reaſonable enough to imagine that all *well-bred Families* and *Individuals*, have got that *correct* Edition of the *Book of Common Prayer*, which was printed in the Reign of *Charles* the *Second*, of *amorous* Memory, wherein the *ſeventh* Commandment runs thus. ——*Thou ſhalt commit Adultery?*——Does the *young Gentleman* of Fortune, who keeps a *Miſtreſs*, and perhaps a *Wife* into the Bargain, think he ſhall be called to Account *hereafter?* ——Or does the *ſtaid*, and *venerable old Gentleman* imagine any Thing like it, that has one Foot in his *Grave*, and the other in a *Wh*——'s Bed?——Which Day does the *genteel* Tradeſman keep *Holy*, in the *old* Senſe of the Word, that ſtands *ſix* Days behind his Counter, and takes an Airing the *Seventh*?—— When a Man of *Underſtanding*, and a *Gentleman* cries,——*D-mn your Soul*,——or *G-d d-mn my Body and Soul to all Eternity*,——and this in *cool Blood*, and in a *friendly* Way, and without being *obliged* to make uſe of ſuch Modes of Speech by his *Office*, &c. is it conceivable that he believes he or any Body elſe, *has* a Soul, or a Body either, that will laſt above a Score of Years, or ſo?——In ſhort, are *Temperance*, *Self-Denial*, *Chaſtity*, *Humility*, *Modeſty*, *Juſtice*, *Sincerity*, *Generoſity*, &c. &c. (Qualities which have a direct Aſpect towards Futurity) regarded as proper and laudable, or uſeful and fit Accompliſhments for this Life? What are become of the *Realiſt's* fan-

fantaſtical Principles of *Truth*, *Honour*, and *Conſcience*, &c. and the Notions of *another World*,——when *young Rakes* make Love to *old* Women;——when Noblemen cheat their Tradeſmen to pay their Punks;——when Guardians purchaſe Eſtates with Orphan's Money;——when Stewards get rich, and Landlords poor;——when Uſurers borrow Money at *four per Cent.* and lend it at *five*;——when a Man's Enemy drinks his Health, or his Friend picks his Pocket;——when Men are pious over a Bottle, and religious without going to Church;——when Ladies of *demy-rep* talk Scripture, and *modeſt* Women b-wd-y;——When Free-holders ſell their Votes at an Election, or a Horſe at a Fair?—Not to add Queſtion to Queſtion without End,——Does not *preſent Intereſt*, *Pleaſure*, and *Conveniency*, influence and direct all the *Amuſements*, *Diverſions*, *Dealings*, *Contracts*, and Tranſactions of *all kinds* in this Life, and in every Stage of it? And if ſo——Is not the Matter as clear as can be? And what are become of the Grounds and Foundations of *real* Chriſtianity? Or, what are we to think of Notions, which, if they generally prevailed, muſt unavoidably *diſturb* the *Peace* and *Quiet* of Society? 'Tis true, *Liberty* of *Opinion*, is the undoubted *Privilege* of every *Britiſh* Subject, and no Man ought to be called to Account for his *religious Sentiments*, let them be as *ridiculous* and *extravagant* as they will, provided

vided he does not endeavour to diſperſe and diſſeminate them to the *Miſchief* of his Neighbour, or the *Prejudice* of the Body Politic. For which Reaſon I am clearly for bringing the *Realiſts themſelves*, within the *Act* of *Toleration*, and permitting them the free Exerciſe of their Religion, in common with the other *Sectaries*. I abhor all perſecuting Principles; and therefore if a Man thinks it his *Duty*, in point of *Conſcience*, to be *temperate*, *chaſte*, *honeſt*, *ſincere*, &c. &c. &c. in *G-d's Name* let him be ſo. With theſe *Allowances* and *Indulgencies*, no Man of the *leaſt Candor and Conſideration* can think himſelf aggrieved; or will endeavour to obſtruct the firm Settlement and Eſtabliſhment of *nominal Chriſtianity* upon ſome ſuch Plan, as theſe Sheets have imperfectly delineated for the *Eaſe* and *Benefit* of my Fellow-Subjects; a Plan, which I once more take the Liberty to recommend to the *ſerious* Conſideration of the Legiſlature.

I cannot however help expreſſing my Apprehenſions, in Concluſion, that the *Realiſts* will plume themſelves, upon a certain late *Declaration* from a *ſublime* Quarter, which ſeems to promiſe *Countenance* and *Encouragement to the Practice of true Religion and Virtue*, according to *their Sentiments*.

This is a *tender* Point to be touched; and therefore I ſhall only ſay, that we muſt *hope* for

for the *beſt*; and that *He* muſt be a very *extraordinary* Perſon indeed, who, not content with the Enjoyment of what may, it muſt be owned, reaſonably be thought to be his particular Opinion, ſhall *attempt* to introduce *new Maxims* and *Notions*, in Oppoſition to the *Cuſtoms* and *Principles* of the *Age*, and the almoſt *concurrent Practiſe* of this *great People*.

POSTSCRIPT.

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A Gentleman, (I verily believe he was one of the *Reviewers)* who accidentally ſaw this Work at the *Printer*'s before it went to the Preſs, begged leave to read it.——I deſire you would, Sir, ſaid the *Printer*, (who, by the bye, is *no Fool*, tho' he is *no Critic)* I dare ſay it will give you much Satisfaction. You will find it a *ſenſible*, and *ſpirited* Performance *enough*.——Upon this the Gentleman looked over it, and returned it into the *Printer*'s Hands, with three *Humphs*, one *Smile*, or *Sneer*, half a dozen *Scratches* upon the *Head*, and the following Words.——*Sir, I thank you,——but I own I ſee no great Merit in the Performance.——I have read many better Things of this kind.——Good morrow to you.* ——*Stop*, cried *Mr.* ***, *pray let me tell you a ſhort Story before you go.*——" Two Friends " were debating over a Bottle, upon the Sub- " ject of *Beauty*. Did you ever ſee Miſs ***, " that came to Town t'other Day? ſaid the " one.——Never.——Well, I will introduce " you to-morrow; *ſhe* is a *fine Girl*, let me " tell you, and has a *great deal* to *ſay* for " herſelf.——The Viſit was accordingly paid, " they drank Tea; they chatted; they took " their Leaves.——*This* your *fine Girl*, ſays " our Convert that was to have been! I have

" ſeen an Hundred handſomer Women in my
" Time.——There's *Miſs R-ch-rdſ-n* has as
" *fine* an *Eye*;——then in *Shape* and *Com-*
" *plexion*, *Mrs. Add-ſon* far exceeds her.——
" Then for *Wit* and *Humour*, there's *Mrs.*
" *Qu-x-ote*, tho' an *old* Woman, and *Mrs.*
" *Sw-ft*, and *Miſs F--ld-ng*, and my *Couſin*
" *Sh-ndy*, are a Match for her.——Hey-day!
" returns the other.——Have not *all* Women
" *Eyes*, *Cheeks*, *Lips*, and *Noſes*. I told you
" I would ſhew you a *fine Woman*, and did
" you expect to ſee *a Goddeſs!*"

F I N I S.

Speedily will be publiſhed,

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By the ſame AUTHOR.